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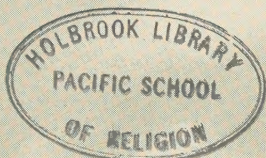
THE MISSIONARY

HERALD

AT HOME AND ABROAD

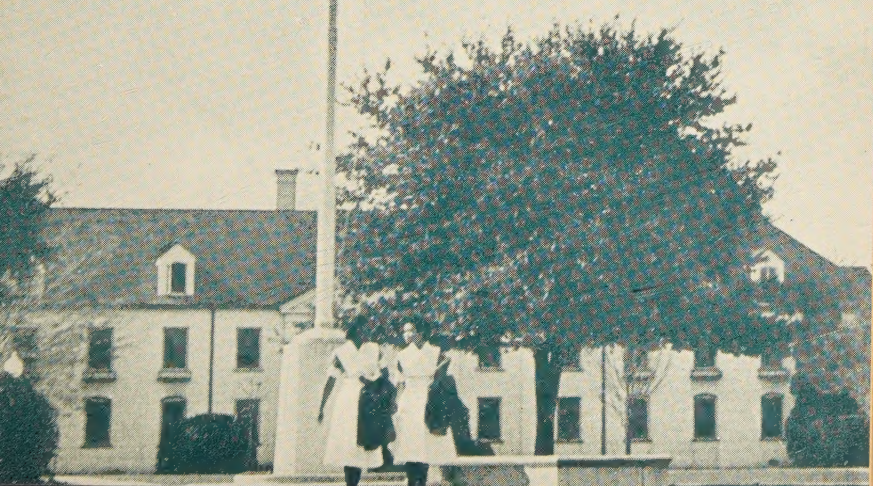
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AMERICAN MISSIONARY ASSOCIATION



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THE MISSIONARY HERALD

AT HOME AND ABROAD

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THE STORY OF MISSIONS "AT THEIR BEST

A CENTURY OF SERVICE

AMERICAN MISSIONARY ASSOCIATION

TRUMAN B. DOUGLASS

CHURCHES and denominations, like individuals, need from time to time the stimulus of what is called a "success experience."

Sensitive Christians will never lack occasions for contrition as they see the gulf which separates the high

By 1863, there were 7,000 pupils in the day and night schools established by the A.M.A. for Freedmen. Conclusive proofs had been given that Negroes were educable

calling of the church from its actual accomplishment at any given moment of history. The plight of our world today is a sufficient commen-

tary upon our collective failure as Christians to influence decisively the character of civilization.

It is perhaps worth remarking that the desire to "get results" is not invariably an indication that the pure Christian motive of love and service has been corrupted by standards of worldly success. The inability of the human spirit to endure an unlimited amount of failure without losing courage is not to be charged cynically and solely to our need of having the ego periodically inflated, or at least restored to something like its normal dimensions. It is an expression of the fundamental demand for meaning in life—not an unreasonable claim that every seed which is planted shall come to maturity and bear fruit, but an insistence that it is senseless to go on plowing and sowing year after year without seeing an occasional modest harvest. St. Paul was not a man to be disheartened by one or two failures, but neither was he above reassuring himself and his fellow Christians that ultimately

"your labor is not in vain in the Lord."

It is therefore good when, without ceasing to be humbly penitent and without being tempted to corrosive pride, we can catch a glimpse of some corporate Christian enterprise which has been graciously prospered through the years.

We Congregational Christians have a right to take courage from at least one denominational "success experience." I have just finished reading, for the second time, the manuscript of a book called *New Day Ascending*, soon to be published by the Pilgrim Press. It is the story of a century of service by the American Missionary Association, as told by Fred L. Brownlee, its present General Secretary.

Here is a panorama of missions at their best. It is the story of a work which has not only expressed the concern of the Christian conscience for

In 1839, Cuba-bound slaves mutinied on the "Amistad" and ordered an eastward course. The pilot steered instead to Long Island Sound, where the mutineers were captured





The "Amistad" trial, held in New Haven, became a burning public issue. A committee was organized, money was raised and the best legal talent was secured. The case was won

human justice and dignity but has also produced tangible social consequences of far-reaching importance and has changed profoundly and for the better the character of human relations here in the United States. I believe we can say without sectarian pride that no other denomination in America can point to a similar record of unambiguous accomplishment on an equally strategic social and spiritual frontier, affecting literally millions of Americans.

As an administrator of missionary work I am impressed by the fact that for a full century the American Missionary Association has been setting a standard of excellence which is still well in advance of existing practices in most religious organizations. Descriptions and appraisals of its field activities will be found elsewhere in this issue of *The Missionary Herald*. I confine myself to a brief comment on the soundness of the Association's administrative policy as evidenced by the exercise of three skills, or disciplines, which seem simple enough as they are stated

but which are too infrequently practiced by missionary and philanthropic agencies. *First*, the A.M.A. has known when to begin. *Second*, it has known when to stop. *Third*, it has maintained throughout its complex practical activities a quite remarkable purity of motive and singleness of purpose, which has never wavered throughout the years.

Consider the first of these stand-ards. The American Missionary Association has known when to begin. It has begun when a few men and women of courage have seen a work to be done in the name of Christian brotherhood and human justice. It has never waited for a majority in our churches to be persuaded of its cause. It has tackled the job in faith that the Christian conscience would in time be aroused and would incite the Fellowship to provide the necessary financial support. Indeed, it may be said that for a hundred years the A.M.A. has been the conscience of our denomination confronting the most iniquitous system of organized injustice in Ameri-



The "Amistad" decision was appealed by Spain's ambassador. More money was raised by the committee. John Quincy Adams took the case and again the decision was favorable

can society: the system of color caste and all its consequences.

There is an opinion which has gained some currency that mission boards are almost inevitably conservative in tendency; that they are massive institutions subject to the inertia characteristic of large physical masses; that they chart their course with one eye on the security of their invested funds and the other on the prejudices of their supporting constituency. Actually this is seldom true even of the more cautious mission boards; for it is in the nature of their special responsibility to be occupied with frontier enterprises, and they are generally well in advance of the ethical and social action positions of local churches. The criticism is spectacularly untrue of the A.M.A. and of its work.

Before the Association was four years old it had recorded its intention of resisting the federal government. The Annual Report of 1850, after taking cognizance of the Fugitive Slave Law, carried this resolution: "Resolved, that we believe the

Christianity of the nation is about to be tested, in view of the late act of Congress for recovery of fugitive slaves, which appears equally at variance with the principles of this Association, the Constitution of this country, and the law of God; and that as Christians we do solemnly covenant with each other and our colored brethren that we cannot obey it, nor any law that evidently contravenes the higher law of our Maker, whatever persecution or penalty we may be called to suffer."

At the outset the Association arose to rebuke the older missionary societies for compromising with "the sins of caste" by supporting missionaries who "preached an emasculated gospel, without disciplining slaveholders or pronouncing an opinion against slavery."

Read in Brownlee's book the absorbingly interesting story of the founding of the A.M.A. schools. They were all "minority movements." More often than not the minority was composed of a single dedicated man or woman. They

were built upon forlorn hopes. The proverbial shoestring is a sturdy cable beside the gossamer financial thread on which the future of these ventures hung. Yet they lived and thrived. They provided the foundation for the whole movement of Negro education in the South, and without them that enterprise would be at least half a century behind its present development.

In forging and carrying out its educational policy, the A.M.A. for many years championed a minority cause. Its colleges eventually became the leading institutions for the higher education of Negroes in America because they fought a long and often unpopular battle against subtle forms of educational discrimination as well as against the more obvious disadvantages under which colored people lived. When the tide of opinion ran strongly in favor of emphasizing vocational training for Negroes, the Association held determinedly to the pattern of liberal education which characterized the greatest colleges and universities of the nation. It took the view that it was engaged in the education of persons, not "hands," and that the Negro people should be given access to the whole intellectual and spiritual heritage of humanity. Without this determination that their education should be equal in kind and quality with the best opportunities offered to white Americans, the Negroes would have been deprived of the broadly trained leadership which accounts for the most rapid and astonishing progress ever made by any people in history.

The art of beginning, as practiced by the A.M.A., has thus been to start its work at whatever points the chains of injustice and indignity were most galling and crippling for the people it serves. It has not waited for wide

popular approval of its policies, but has been the educator not only of the Negro people but of the white conscience of America.

A second discipline which has often been more difficult for the administrators of missionary work than the art of making a good beginning is the art of knowing when to stop. The annals of philanthropy in the United States record a distressing number of agencies and foundations which have continued some stereotyped form of work long beyond its period of maximum usefulness. They have done this largely because they acquired financial resources and supporting constituencies which allowed them to be content with services of secondary importance.

During its century of labor the A.M.A. has divested itself of nearly 500 schools and colleges. Most of them were turned over to state and local boards of education or to independent boards of trustees as rapidly as public authorities could be brought to accept their responsibility for the education of Negro young people. It was not easy to let these institutions go. They were bound to the A.M.A. by strong ties of sentiment and filial gratitude. They were dear to the hearts of generous contributors to the Association's work. Undoubtedly many millions of dollars in gifts were channeled to other objectives because the directors of the work refused to let sentiment stand in the way of sound policy and the best interests of the larger cause to which it had committed itself, and for which it existed.

A letter from a white southern minister, which I quote from Mr. Brownlee's book, communicates something of the atmosphere in which these difficult decisions were made. The writer was a member of the



The "Amistad" case was closed in 1841 and the captives were declared free. In 1842 most of them returned to Africa to begin the Mendi Mission, first anti-slave mission

school board to which one of the A.M.A. schools was relinquished. As the time for completing the transfer of responsibility approached, he wrote:

"It is the duty of the Board of Education to take over the American Missionary Association's school. We cannot dodge that responsibility any longer. The Negroes are entitled to a free, public, accredited high school. It is generous of the Association to be willing to deed its property gratis to the Board after these many years of expensive service.

"But in doing our duty we shall also do something which I regret very much. I have been watching the mission school for years. It has something that even our public white schools do not have and which they need very much. There is a quality of life in the old school which I cannot fathom, but which I know is there. I fear that it will go out in the transfer. That will be a distinct loss not only to the school itself, but also to our town. It is this which makes me sad

when I think of voting to do my duty, which I mean to do."

Thus, in the economy of the A.M.A., stopping and starting have not been opposites but have been reconciled in a single ongoing process. Responsibilities have been laid down, not to get rid of them but because individuals and communities to which they properly belong have been educated to carry them, or because a new and more urgent duty was to be undertaken. So, in a number of places where schools have been turned over to public authorities, the A.M.A. has continued as the focus of a program of community rebuilding. And so, having done the pioneer job of training the leadership of a race, the A.M.A. has more recently given its energies to the unfinished task of removing the barriers raised by prejudice and habit which still prevent the full expression of the great potentialities of some of our citizens.

Third, the American Missionary Association has maintained a remark-

able purity of motive and singleness of purpose. The work has been, especially in recent years, very largely an enterprise of the Congregational Christian churches. Yet it has been conducted always in a spirit of denominational self-effacement. It has not been directly engaged in recruiting Congregational Christians nor in strengthening our churches.

Let it be admitted that there are those who feel that in some instances this altruism has been carried too far, to the detriment of our own well-being as a Fellowship. As the new century opens, the Association may properly devote some of its efforts to the communities of Negro people which are now found in every section

of America, whose needs include access to hospitable and progressive churches. But in all this there are hard choices to be made. The A.M.A. has served primarily as the weapon of our aggressive love going out to those who suffer from injustice and indignity, upholding them with an uncompromising demand for complete equality of comradeship. It has been said to these neighbors, "We are on your side." And in so saying it has communicated, we are persuaded, some echo of the accent of Christ.

Dr. Douglass is Executive Vice-President of our Board of Home Missions.

The illustrations on pages 3, 4, 5, and 7 are reproductions of murals painted in the Savery Library at Talladega College by Hale Woodruff.

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Project: ZALDUONDO

RUTH A. MORTON

ZALDUONDO is a rural resettlement project near the small seaside village of Luquillo in Puerto Rico.

It was built by the federal government through the Puerto Rican Reconstruction Administration, familiarly known on the island as P.R.R.A. In its 254 new cottages live 2,700 persons whose ancestors have lived in this area for several centuries. The average annual family income does not exceed \$250. An average of six acres of land goes with each unit and can be purchased on small monthly payments of not more than three dollars, spread over twenty years. About two thirds of the people prefer to be known as Protestants.

In many ways Zalduondo is an

The A.M.A. entered Puerto Rico in 1889 after the liberation of that island from Spanish domination. Through the years our work there has been fitted to local needs

innovation. Concrete latrines and cisterns have been built. For generations Zalduondians had not had anything remotely re-

sembling a latrine. The water for drinking, cooking, bathing and washing clothes trickled down the hillsides over animal and human excrement into the little streams which look like serpentine threads in the deep valleys.

Near the entrance to the project are a schoolhouse, recreation building, playground, health clinic and some farm buildings which are to be used coöperatively. The insular government agreed to provide teachers, a physician, a nurse, a social worker, a craftsman, an agriculturist and a recreation leader.



Expectancy ran high in those days, but World War II loomed up and Zaldondo folded up. Those who had agreed to purchase cottages were allowed to continue. Latrines filled up. Many cisterns were never built. The recreation hall was closed. The people wondered why Uncle Sam had changed his mind so quickly.

Then continental conscientious objectors, under the united direction of the Brethren, Mennonites and Friends, came to the rescue. Civilian Public Service camps were opened at Castaner, La Plata, St. Just, Zaldondo and in the Virgin Isles. The insular authorities gave not only moral support but also made available such services as might easily be had by any wide-awake community. When the 100 C.O.'s arrived, the people held aloof for awhile. They had never known college graduates who were willing to do menial work for their board, lodging and ten dollars a month. To Puerto Ricans education means freedom from manual labor—lawyers, doctors and preachers who refuse to soil their hands.



The C.O.'s put on their overalls and began cleaning out the abandoned P.R.R.A. buildings. They offered to replace or rebuild latrines and finish cisterns if the people would coöperate; they had come to work with, not for them. Slowly the *jibaros* began to understand. Another hopeful beginning was made.

A little over a year later the atomic bombs were dropped on Japan and the terrible war was over. Conscientious objectors were as anxious to return to their wives and sweethearts as were the soldiers and sailors. Again hope faded at Zaldondo.

But a few of the people had seen a new light. They had begun to learn to solve some of their own problems, to provide coöperatively in simple ways for a few of their elemental community needs.

Their faith was irresistible. The Brethren agreed to stand by Castaner for three years. The Menonites said they would try to carry on at La Plata. The Friends were obliged to concentrate their efforts on relief work in Europe—would the

American Missionary Association sponsor Zalduondo? Allan Knight Chalmers, minister of Broadway Tabernacle in New York, was in Puerto Rico at the time. He promised to present the case.

Five churches of the A.M.A. are in the Zalduondo area. Its Ryder Hospital is only twenty miles away. It was proposed that the hospital become the base for the Zalduondo project.

A.M.A. Secretary Fred L. Brownlee and Samuel C. Kincheloe of the Chicago Theological Seminary were sent to the island to study the situation. They met with the young men who were still at Zalduondo. Many of them believed that the people had been poor, sick and shiftless too long to be redeemed. One of the school teachers of the community said, "I think that at least ten per cent of my children are worth saving." The physician finally agreed cynically that perhaps the people had something in them,

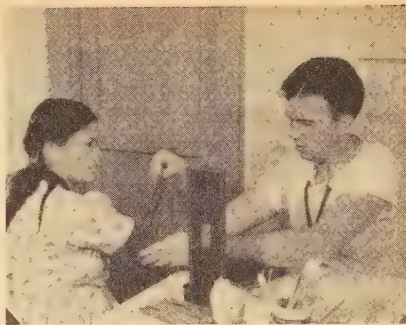


Left, a shocking photographic record of grim conditions in Puerto Rico; center, Civilian Public Service camp; right, the children of the poor know nothing of dirt and disease





Sanitary latrines built under the direction of C.P.S. men mean higher health standards



Medical service and clinics will be a part of our A.M.A.'s new project in Puerto Rico

but "medical service is so hopelessly tied up with politics here that an honest doctor can't get anywhere." A straight-from-the-shoulder Protestant was absolutely sure that there was no use in trying: "The church and the state surely will get into a fuss."

Ivan Chatham and Orm Green, two of the C.P.S. men, felt otherwise. "I'm going to stay even if everyone on this place goes back," said Orm. "Just as soon as I can get my release I'm going home and marry my sweetheart. She promised to come back here with me. I'm going to begin a crafts project and work with the people until some of them learn how to make a better living." Spying a few of his basketball boys who suddenly appeared around a corner, Orm was off in a jiffy to the recreation hall.

Ike Chatham, Dr. Kincheloe, Mr. Brownlee and Mr. Mohler, superintendent of our Puerto Rican churches, got into the old ambulance that P.R.R.A. had left behind, to tour the project. At the highest point, overlooking a sheer drop of several hundred feet, Ike said, "Here we stop for a while." In the nearest cottage were five neighbor men and boys whom Ike and a pal had persuaded to work together in replacing

the latrine and building a cistern. Joy was written all over the faces of the mother and children as they welcomed Ike. The gospel of sanitation had worked a miracle in their hearts and had raised their standards and convenience of living.

"I hope you think well of the place," said Ike, as the visitors got into Mr. Mohler's car and were off for Humacao. "I know it looks pretty hopeless, but there's stuff in these people. They never had a decent break before. We've made a start. If the A.M.A. will stand by for three years, I think we'll get somewhere. You can count on Orm and me. If you can't lend a hand maybe we can stay anyhow."

Within three weeks the A.M.A. had voted to stand by for three years. The project will cost \$5,000 annually. Broadway Tabernacle has pledged \$1,500 for each of the three years. All such gifts will count toward the apportionment and every Congregational Christian church will be heartily welcomed into the fellowship of those who believe in Zalduondo.

Miss Morton is Director of Schools of our American Missionary Association.

Illustrations from Philip Gendreau, United States Public Health Service and J. Henry Dasenbrock.

A. M. A.

Schools, Colleges, Stations

SCHOOLS

AVERY INSTITUTE	<i>Charleston, S. C.</i>	JOHN F. POTTS, <i>Director</i>
COTTON VALLEY SCHOOL	<i>Tuskegee, Ala.</i>	ALICE B. DONALDSON, <i>Director</i>
FESSENDEN ACADEMY	<i>Martin, Fla.</i>	JOHN A. BUGGS, <i>Director</i>
LINCOLN ACADEMY	<i>Kings Mountain, N. C.</i>	EDGAR D. WILSON, <i>Director</i>
LINCOLN SCHOOL	<i>Marion, Ala.</i>	RALPH H. MARTIN, <i>Director</i>
PLEASANT HILL ACADEMY	<i>Pleasant Hill, Tenn.</i>	WALTER A. MUELLER, <i>Director</i>
TRINITY SCHOOL	<i>Athens, Ala.</i>	W. JUDSON KING, <i>Director</i>

COLLEGES

DILLARD UNIVERSITY	<i>New Orleans 19, La.</i>	ALBERT W. DENT, <i>President</i>
LEMOYNE COLLEGE	<i>Memphis 6, Tenn.</i>	HOLLIS F. PRICE, <i>President</i>
TALLADEGA COLLEGE	<i>Talladega, Ala.</i>	A. D. BEITTEL, <i>President</i>
TILLOTSON COLLEGE	<i>Austin 22, Texas</i>	WILLIAM H. JONES, <i>President</i>
TOUGALOO COLLEGE	<i>Tougaloo, Miss.</i>	JUDSON L. CROSS, <i>President</i>
FISK UNIVERSITY <i>Department of Social Science</i>	<i>Nashville, Tenn.</i>	CHARLES S. JOHNSON, <i>Director</i>

OTHER STATIONS

BRICK RURAL LIFE SCHOOL	<i>Bricks, N. C.</i>	NEILL A. McLEAN, <i>Director</i>
DORCHESTER COOPERATIVE COMMUNITY	<i>McIntosh, Ga.</i>	CLAUDIUS A. TURNER, <i>Director</i>
FLINT-GOODRIDGE HOSPITAL	<i>New Orleans, La.</i>	

During its century of service the A.M.A. has founded nearly 500 schools and colleges which were later turned over to state and local boards of education as rapidly as public authorities would accept their responsibility for the education of Negro young people.



EDUCATION

in the highlands

WALTER A. MUELLER

MANY fine things have been written about the charms of rural life.

The truth remains, however, that much rural life on small, poor farms in isolated sections of the United States is still tough, lonely and unlovely. Rural regions have their slums, their delinquent children, their poverty-ridden homes as surely as do the cities. The "neglected one-third" of our nation lives in the mountains of the southern highlands as well as on the east side of New York.

To help make life in the southern mountains more attractive, Pleasant Hill Academy was founded by the American Missionary Association in 1884. Dr. Benjamin Dodge, known as "Father Dodge," launched the young institution on a basis of strict discipline and high academic standards. Students "worked their way" then, as they do now. Throughout the years emphasis has been on a practical type of education with particular attention to the meaning of good citizenship. Students are trained for better living, not primarily for college, although college preparatory work is



provided for those planning such training.

The school day is planned for work, study, worship and play. Sessions run from eight o'clock in the morning until four-thirty in the afternoon. During this time each student devotes two hours to work which helps maintain the necessities of our common life. The girls prepare and serve the meals under the direction of a trained dietician; they work in the laundry, serve as housekeepers in the school buildings, get training in the operation of the school store and work as nurses' aides at nearby Uplands Hospital. The boys work on the school farm, in the dairy, in the print shop and help with the maintenance of the grounds and buildings. School and farm are a laboratory for learning.

Among the great gifts of mountain people to America are the arts and crafts which have been handed down from past generations. The Academy's art department helps make youth aware of this gift and creates a cultural pride in the soul of the artist. It gives new beauty and meaning to life itself through the preservation of this beauty. Art students carry into their own homes the beauty which the school has helped them to find. Since art is basically cleanliness and form, line and color, homes are much more attractive. They let in more light and fresh air in order that the carving, the woven fabric or the handmade furniture may have a home to match its beauty. In many cases, this calls for the remodeling of a house or even an altogether new house. Help in making plans and in actual construction may be obtained from the manual training department.

Life is also play. There are excellent facilities for athletics and social activities in the Ohio Building, with its basketball and volley ball courts, and with its stage for dramatic and musical programs. The traditional folk dances and ballads of the mountain people have become an integral part of school life. New forms are added as some old-timer remembers a song or dance of his youth.

From four-thirty until eight-thirty every evening, students are free to engage in creative hobbies and activities of their own choosing. Interest groups under faculty guidance include model airplane building, woodworking, dramatics, journalism, first aid, choir and free reading in the school library. Every possible





encouragement is given to the development of recreational interests of permanent value, for there can be no satisfying rural life without constructive leisure time activities.

One of the school's problems is to bridge the gap between the family life nature of the students living in the dormitory, the day students who come and go and who so often feel left out of things, and the community as a whole. Some headway is being made toward a solution of this problem. With the lengthening of the school day and the development of more kinds of experiences and work periods better adapted to the psychological ages of the students, community young people are now enabled to participate in the work program as part of their schooling. Thus they receive the same discipline and training in steady habits. The creative hobby hours, open to everyone, bring many young people back to the school when the home chores are done. There are fewer

idle hands at Pleasant Hill now.

The basic struggle of the adults is for bread and butter. It takes more than "forty acres and a mule" to provide a satisfying rural life. Considerable time is therefore given by the Pleasant Hill staff to the encouragement of farmers' coöperatives and credit unions and to the development of improved methods of farming. The average farm in Cumberland County, Tennessee, is only seventy acres. No farm so small can maintain a tractor, a harvester combine, a potato digger or a sprayer.

The answer has been found in the Pleasant Hill Farmers' Coöperative which now owns and operates every one of the farm machines mentioned above. Twenty-three farmers of the surrounding communities are members of the coöperative. An extension of its activities is contemplated in the purchase of seeds and fertilizer and in the marketing of farm products such as beans, potatoes, cattle and hogs.

What is the place of religion in this program? There has been no scarcity of preachers in the mountains. But they have traditionally interpreted religion in narrow, other-worldly and sectarian terms. The effect of world-shaking events is now drawing the people of the mountains into the main stream of the world's life. Whether the young people will see in their world merely "an oyster to be pried open by the strongest hands," or "a place for service in the kingdom of God," will depend in large measure upon the vitality of their religious life. At Pleasant Hill we include religious worship and Bible study as a part of the curriculum, but we also stress wholesome daily living as the clue to genuine Christianity.

Mr. Mueller was for seven years the minister of Stanley Congregational Church in Chatham, New Jersey and is now Principal of Pleasant Hill Academy.





LET's talk it over!" Discussions begun in this spirit have every chance of producing good results, no matter how knotty the problem.

Applying this principle to the field of race relations, plans were formulated early in 1944 for the first national Institute of Race

The A.M.A. Race Relations Institutes, first held in 1944, gather America's outstanding leaders in this field for intensive study of the events and trends in race relations

Relations to be held at Fisk University in Nashville, Tennessee, during the first three weeks of July.

Thirty-five invitations were sent to eminent professors from Columbia University in the East to the University of Chicago in the Middle West and to experts

of both races in minority group services. It was hoped that at least twenty-five would accept; thirty-seven actually did, two having volunteered. Almost 200 mature students



enrolled, each of them a leader in some form of race relations work. Over half of them came from the South. Racially, the group was mixed. They ate, played and worked together while they studied the factors which produce racial antipathies and racial tensions.

A representative of *Time* appeared. He had been sent to catch sensational news in case white Nashville

should object to this novel departure. He became so interested that he registered as a student the next morning and remained for three weeks. An Episcopal clergyman from Louisiana went home and persuaded his bishop to issue a statement that unless there is a Negro church available, the churches of the diocese must make all their pews free to white and colored people alike without restrictions. Two women, on their return home, received requests for contributions for a new hospital project for Knoxville. They refused unless satisfactory provisions were made for Negroes also.

The time was ripe for holding such an Institute. Wartime tensions had increased the self-consciousness of both white and colored groups. Contradictions between American democratic ideals and practices were threatening conflicts all over the country. Concern about doing something constructive, about making human relations healthier, was in evidence in the large urban centers of the North and of the South. The West was particularly troubled, since war industries had in some cases trebled the Negro population. Border cities like Richmond, Virginia, and St. Louis, Missouri, were especially disturbed.

In February of 1945 an invitation was received from the council of churches and the social welfare agencies of Richmond for a three-day institute. Local people did the planning and carried out the details. The A.M.A. Department of Race Relations furnished speakers and counseling service. The morning and afternoon conferences were held in the parish house of the Episcopal church. Bi-racial lunches were served in the parish house of a near-by Catholic church. The evening meet-



Above, Negro, white and Japanese-American leaders join in classes at Fisk University's Race Relations Institute. Right, President Jones of Fisk addresses the group

ings, open to the public, convened in the auditorium of the Medical College. The press took generous note of what was happening.

In July of 1945 the Nashville Institute faced squarely up to post-war issues. Over twenty representatives from various governmental departments in Washington participated in the panel discussions. Industrial reconversion, labor, returning G.I.'s, the press and cultural education were among the items on the agenda.

After this second national institute an invitation came to the A.M.A. Department of Race Relations from Tulane, Loyola, Dillard and Xavier Universities for a three-day institute in New Orleans. It was thought that an auditorium in the Young Men's Hebrew Association building in New Orleans, seating 200 persons, would be more than

ample for evening meetings. Eight hundred appeared the first evening and the group had to move to larger quarters.

Reporting on this institute, a retired Negro bishop of the Methodist Church who had lived most of his life in New Orleans said, "This was the first honest-to-goodness interracial meeting ever held in New Orleans. Negroes were treated as people, not as a race; housing, labor, education, health and sanitation were discussed without bias by the people of both races. Segregation was faced squarely. No one had to compromise his soul in anything that was said and done."

A professor from Columbia University wrote, "What I said and did was not of any consequence, but what I heard and saw and felt at the New Orleans Institute was of tremendous significance. If the New

Orleans people sensed what I did, then an all-time service has begun."

The outcome of all this was the formation of a bona fide New Orleans race relations committee which began at once to plan definite programs of study and action which are destined to produce constructive changes in the future.

Another institute in St. Louis was equally important. All the local religious, social, political and economic agencies, organized and unorganized, united in calling the meetings, inviting the A.M.A. race relations staff as consultants.

Plans are already in progress for the 1946 National Institute at Fisk University during the first three weeks of July. In the meantime,

Dr. Charles S. Johnson, director of our Department of Race Relations, has been in Japan as a member of the commission to advise with General MacArthur on a democratic program of education for the Japanese children of the present generation. Doubtless the coming institute will deal frankly with the ambitious plans of a crippled and starving world.

Persons interested in attending the coming Institute should write to the A.M.A. Department of Race Relations, Fisk University, Nashville 8, Tenn.

*Mr. Brownlee is General Secretary of our American Missionary Association.
Illustrations from Time Magazine.*





Sam Coles of AFRICA

TALLADEGA • CLASS OF 1922

MARY M. LAGO

SAM COLES is a graduate of Talladega College, one of the five colleges now maintained by our American Missionary Association, who has translated the principles of his training into foreign missions.

His background is typical of many an A.M.A. college graduate. Born in an Alabama town, he was twenty years old before he had any formal schooling. From the age of fourteen, he earned his living in logging camps, on the railroad and in dairies. He

Sam Coles, Talladega graduate and American Board missionary to Africa, exemplifies the foresight and imagination given to young people by our A.M.A. colleges

worked his way through grammar school, high school and college and was appointed in 1922 as a missionary of our American Board for Foreign Missions. He became director of industrial and agricultural work at Galangue in Angola, West Africa.

Sam knew all too well that people who are hungry and sick and neglected are interested primarily in food and health and a chance to live a decent life. At Galangue he



homely items which, in the hands of Sam Coles, become instruments for improving the life of the Ovimbundu people of Angola. The first of these is a plow which Sam learned to make by working in a New York iron foundry. This plow can be sold to the Africans fifty or sixty per cent cheaper than the plow now in use.

Sam's new skill at iron-casting has been put to use in the field of transportation as well as agriculture. Until the present time, transportation has been under European control and has been limited to a zone with a radius of not over 150 miles for



found a colonial people living under primitive conditions, without modern agricultural knowledge and bound by superstitions. He delved straight to the root of the problem and aimed at removing the agricultural and economic limitations and poor health habits which blocked the road to progress. Sam taught and built and experimented at Galangue until 1940, when the war brought him back to the States.

America promptly became his laboratory. For five years he has preached and studied and worked while awaiting a chance to return to Africa—a chance which will materialize as soon as space is available on an outgoing ship. His great broad-shouldered figure, his broad smile, his endless store of new ideas have become familiar to many of us.

These new ideas involve certain



The practical accomplishments of Galangue natives testify to Sam Coles' ingenuity

truck hauling. When the Africans get their own facilities for carrying crops to market, this zone will widen. The wagon skeins, bushings and axles which Sam has learned to cast will make this possible. His axles will cost \$1.50 instead of fifty

dollars. For the former price of one axle, two or three carts can be built which will carry a ton or more, and the Africans will be able to penetrate at least 300 miles farther into the interior—and Christianity will go with them. There is no use to plan for a self-supporting Christian church in Africa while the means of carrying the agricultural products of the natives to market are so limited.

Next Sam Coles addressed himself to the problems of health. He decided that numerous diseases among the Africans are traceable to unsanitary cooking vessels, since the people do not know how to press clay scientifically or to give it a permanent glaze. So he learned to make cast iron pots and skillets and ovens, and he plans to teach this skill to the people of Galangue; thus he will not only improve their health but provide them with a new avenue of income.

When he arrived in America in 1941 he had with him four samples of African clays. He had them tested by experts and was told that they were of splendid quality. He forthwith decided that he must learn to make sanitary, hard-baked dishes! He enrolled as a student in ceramics at Alfred University. Then, realizing that Africans could not afford the necessary machinery, he went to Greenwich House in New York City and took a course in pottery making. For a year he studied at night, learning to manipulate the potter's wheel. Now he can make the essential items of tableware and plans to pass his new knowledge along when he reaches Africa. Modern dishes, he calculates, will reduce stomach troubles and kindred ailments by twenty per cent or more.

Looking about for local resources

by which to raise the economic standards of the Ovimbundus, Sam hit upon cheese-making. All who think it impossible to wax lyrical about cheese should listen to Sam Coles as he describes the enormous herds owned by the Ovimbundus and his own experiences as a student of cheese-making! He explains that the Africans do not breed up their herds because the milk is used only for butter. An old chief who has over 15,000 head of cattle is at the head of the list of prospective cheese manufacturers in Angola! Sam believes that, by this and similar measures, the Africans will be able to support their educational and religious work.

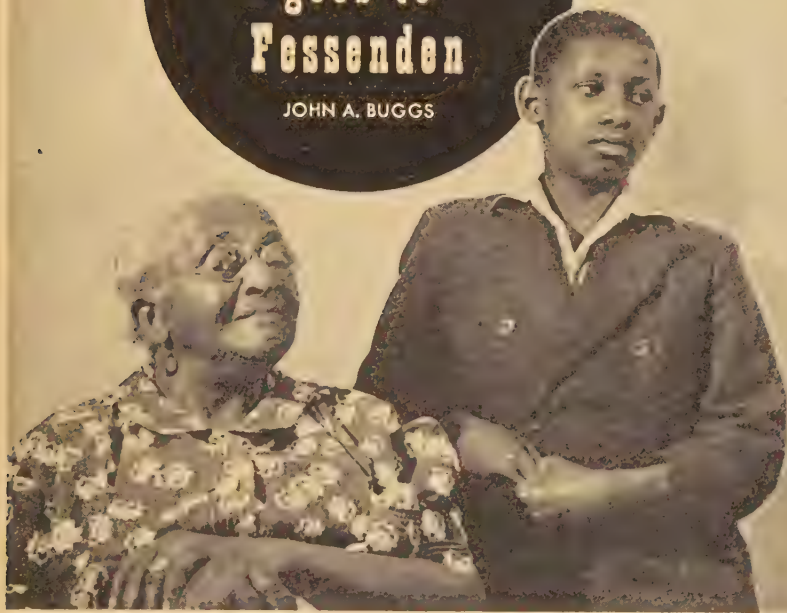
He plans to do the same in the field of fruit raising, for much land in Angola is ideal for fruit growing. More fruit will mean more money and better health for the people. He will coöperate with the health authorities in building better homes. He has learned to make drain tiles by hand, so that there can be sanitary provision of drinking water and disposal of waste matter. He will perfect the technique of building water pumps. In two years, he believes, these projects can be self-supporting.

The list could go on and on, for with Sam Coles one thing leads to another and the job is never really finished. But enough has been told to prove that missions and education are practical matters compounded of theory, practice and analysis. This has been the guiding principle of our American Missionary Association since its founding in 1846. That it is sound is amply demonstrated in the achievements of Sam Coles and the thousands of other graduates of A.M.A. schools and colleges.

Mrs. Lagoi is a member of the Herald staff.

Willie Jones goes to Fessenden

JOHN A. BUGGS



THE judge of the Miami Police Court lifted his eyes over the rims of his glasses and peered ominously at a little group of dark-skinned faces before him.

"Auntie," he said, "your boy, Willie, is charged with violating the curfew law of this city by being in a white neighborhood after nine o'clock last night. Can't you keep that boy of yours in your own section of

Fessenden Academy, A.M.A. secondary school near Ocala, Florida, opened in 1890. Today it is a laboratory in functional education, cooperation and race relations

town? Can't you?"

"Well, sir, Willie didn't mean any harm," said Mrs. Jones, as she looked at Willie with sympathetic eyes. "He was just returning home from his after-school work at his uncle's restaurant on the other side of town. He had to come through the Millrose Circle section or go a mile out of the way in order to get home."

Readjusting his glasses, the judge



A well-stocked library and remedial reading tests teach Fessenden students how to study

added more volume to his voice: "The Court accepts no excuses for violations of the law. Negroes have got to learn to stay out of white sections of town. Where your boy might not have meant any harm, as you put it, others go to molest white girls and women. We made these laws to keep Negroes in their place, and this court is determined to protect the interest of the white race. Your boy, Willie Jones, is charged fifty dollars or thirty days in the city jail."

Later that afternoon Willie's father sat shaking his head as he was told about the trial. "It wasn't the fifty dollars that I minded so much, although the Lord knows we don't have any money to throw away," said Mrs. Jones. "The thing that bothers me is how Willie will take it. He hasn't got over that slap the policeman gave him a few months ago for jay walking. Then, too, that judge made me sick, talking about Negroes wanting to molest white girls and women. I'm forty years old and in all my life I never knew any charge of that kind to be true except where the white girl or woman made the first approach."

"Willie always was a sensitive boy," replied Mr. Jones. "He just broods and broods over things like

that. His teacher told me that for weeks after the policeman slapped him he paid almost no attention to his school work—just looked off into space. He told me once that when he had that far-away look in his eyes he was just thinking, wonder-



Mr. and Mrs. John Buggs give Fessenden Academy its expert and alert leadership

ing if he would ever amount to anything in spite of the white people who treat him like a criminal. He was figuring out ways to get even with the policeman who slapped him."

"Willie has such ambitions," sighed Mrs. Jones. "He wants to finish high school and learn a trade and talks about having a business of his own. I hope he won't lose that ambition on account of the trouble the police are making for him. I'm afraid he might get into serious trouble. He says he is going to kill

the next policeman who stops him."

"Do you think," asked Mr. Jones, "that it would help if we sent Willie to a good boarding school—someplace where the teachers would take a personal interest in his problems?"

"Just what I was thinking," said his wife. "I've heard a lot about that boarding school up near Ocala—Fessenden Academy. I think we should try to enter Willie there in September."

So it was that Willie Jones anxiously fingered the letter of acceptance he had received from Fessen-

den's director as he waited for the train to stop in front of the Fessenden campus.

his baggage to the dormitory. He liked his room and his roommate. He found, too, that the dormitory was crowded, with sixty-two boys living in twenty small rooms. "We'll have a new wing on the dormitory next year," said his roommate, Carl, "if the American Missionary Association can get enough money. But we're lucky to be here. I hear that more than 130 boys applied for admission this year."

Willie's first days at Fessenden were full of good fun and serious work. "Say, Carl," he said to his roommate, "I never took so many tests and talked so much in my life. What's it all for?"

"You took a mental maturity test, an achievement test, a personality test, a diagnostic reading test, an eye test and Mr. Buggs interviewed you. Right?"

"Right," said Willie.

"They do all sorts of things here," Carl continued, "to find out what kind of brains you have, how much you know, how well you read, whether your eyes are good or not, and Mr. Buggs wanted to know about your interests and problems. What Survey are you in?"

Organized play, as well as work, is a part of the daily routine at Fessenden Academy



The curriculum is based on a plan of functional education, or "learning by doing"

den's director as he waited for the train to stop in front of the Fessenden campus.

It didn't take long to get acquainted. "Everyone is so friendly," he thought as the boys helped carry





In order to expand its program, Fessenden needs a vocational-agricultural building

"Survey?" asked Willie.

"Oh, that's the class you'll be in. Students here are grouped according to their ability, not according to the grade they claim to be in."

"I was told I'd be in Survey III. Is that good?"

"You said it," replied Carl. "Plenty good."

"Carl," asked Willie, "how old is this place? Who runs it?"

"You'll know all the answers yourself in a few days. But I can tell you a little. The school was started by a white man from Boston, Ferdinand S. Fessenden. That's his grave out across the campus. The school is fifty-six years old and for about forty-five years it has been run by the American Missionary Association. That's part of the Board of Home Missions of the Congregational Christian churches. For the past four years we've had here an experimental school in functional education."

"What's that?"

"I can show you better than I can tell you," said Carl. "Come on."

Entering the building, Carl pointed to the cement walks. "See these? The kids in geometry laid them. They learned all about angles and ratios while they did the work. That's functional. See the dairy

barn across the campus and the other barn in the field? Students built those, too. We do all sorts of projects, too."

"Projects?" asked Willie.

"Things like painting the inside of our dormitory. We fixed up our rooms and we learned how to paint and figure up the use of materials."

Willie thought a minute. "Say, Carl, can you learn how to be an auto mechanic here?"

"No, we don't have as many trades as we wish there might be. All we have now is cabinetmaking and building construction, but Mr. Buggs is talking about a new vocational-agricultural building for us and returning Negro veterans. I sure hope we have it by next year."

"I hope so, too," said Willie. "I really like this place, even without the new building. My mom and pop are giving up a lot so I can be here. When I finish I'll pay them back."

"That's the idea, Willie," said Carl. "You're on the right track. By next year you'll know whether to go on to one of the colleges of the American Missionary Association."

Mr. Buggs is a native of Georgia, a graduate of Dillard and Fisk Universities and has been Director of Fessenden Academy for four years.

Illustrations on pages 26, 27, 28 by Marion Palf.



*The American Missionary Association
cordially invites you
to arrange and to attend its
One Hundredth Anniversary
Birthday Party
in your
Congregational Christian Church*

PROGRAMS AND MATERIALS ARE BEING PREPARED AND WILL SOON BE AVAILABLE FOR THE 100TH BIRTHDAY PARTY, FOR SPECIAL WORSHIP SERVICES, CHURCH DINNERS, WOMEN'S PROGRAMS AND OTHER SPECIAL OBSERVANCES. FOR INFORMATION WRITE TO THE AMERICAN MISSIONARY ASSOCIATION, 287 FOURTH AVENUE, NEW YORK 10, N. Y.



A Proving Ground for ECONOMIC DEMOCRACY

SAMUEL A. ROSENBERG

A SPIRIT of economic democracy is growing up in North Carolina around the small rural community of Bricks. Here it is being demonstrated that economic standards can be raised through co-operation. Coöperative enterprises are flourishing under efficient leadership and the people are beginning to realize that they possess great potential powers for self-help. They are

Our A.M.A. and a group of Negro farmers at Bricks, in North Carolina, have a formula for freedom from want: it is freedom from debts achieved through cooperatives

operating small "people's banks" or credit unions and applying the principles of coöperatives to community services such as can-

ning, stores, health and religion. The heart of all this is the Brick Rural Life School sponsored by our A.M.A. Its influence has spread from hamlet to hamlet and from family to family.

Mr. Rosenberg is Bricks' merchandising advisor. Illustrations by Marion Palf.

Medical care and education, so often lacking for Negroes, figure in Bricks plans

Neill A. McLean, pictured below with his family, is director of the Bricks project





Bricks children attend this public school



Retired Junior College principal



Planning improvements for the farm and home



Up-to-date methods are improving the cotton crop at Bricks

White people and Negroes share the community canning plant

Tenants on the Bricks farm show the progress brought about by real cooperation





One of the tenants of the Brick farm turns in at the entrance to the former Junior College

Ruth Morton talks things over with Divan Reid, who is a veteran supporter of the Bricks plan



Ruth Morton visits a lively class session in the school at Brick



A demonstration in child care given in a home in the community

Up-to-date techniques have produced finer chickens at Brick



A Tale of THREE CITIES

HERMAN H. LONG



ONE part of the race relations work of our American Missionary Association is best described by telling the story of what actually happened in three cities in which its staff members have been working.

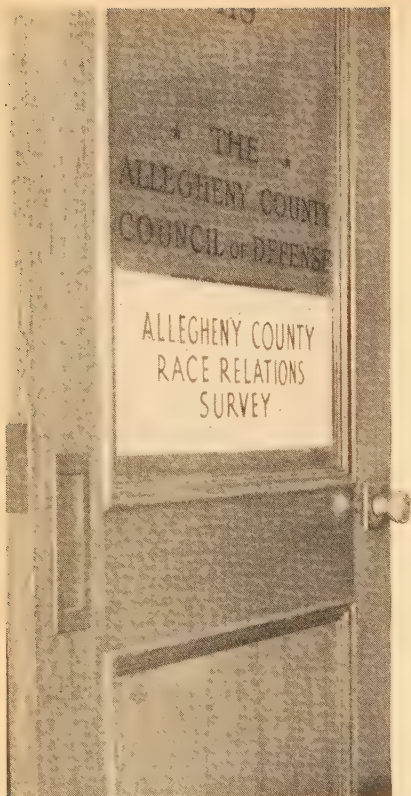
The method used is that of the community self-help study, in which each city discovers for itself what steps are needed and can be taken. Volunteers perform the tedious footwork, interviewing and fact finding. Planning for the whole enterprise is done by and through the top agencies of the communities—the church federations, the Y.M.C.A. and the Y.W.C.A., the council of social agencies, the Chamber of Commerce and interracial citizens'

Three years of experience in the area of interracial conciliation through knowledge and fair analysis have proven the worth of the race relations program of the A.M.A.

groups. The method is as simple as any process of taking inventory, yet as gratifying to cities as any experience of self-discovery can be.

Requests have come from, and assistance has been given in, three major cities: San Francisco, Kalamazoo and Pittsburgh.

In San Francisco the community was nervous and fearful of the effects of having increased its Negro population more than three times its original size in the brief space of three years. Worried over this development, conscience-stricken over the recent forced evacuation of its Japanese minority, it feared retaliation from this new large minority. After three months of self-study, with the aid of Common



Our Common Ground workers cooperate with existing agencies on local problems

Ground workers of our American Missionary Association, delving into its various problems of industry and labor relations, housing, schools, churches and general community relations, the city began to discover its own way out.

It learned that the miserable migrants, crowded into the limited space left vacant by the small Japanese population, were also human beings trying to make adjustments to the city; that they bore no grudge, contemplated making no trouble; that they were concerned,

just as the rest of the city, with getting better housing, seeing that their young people were getting a good education, having clean and healthful neighborhoods, getting and keeping a job and finding wholesome avenues of recreation.

In this effort at self-study, spear-headed by the Y.W.C.A., assisted by the Council of Social Agencies, the Commonwealth Club of California, the N.A.A.C.P. and a score of other agencies, the city found what it could do. Out of the study came effective organization for next steps. A Mayor's Committee on Unity was formed, as a responsible agency of local government to work at the problems in an official capacity. An Urban League was founded to assist in the long-term problem of making secure the jobs of the migrants. The city schools hired Negro teachers for the first time, and plans were laid for postwar redevelopment of the crowded Negro housing areas. Negro social case workers, recreation workers, nurses, doctors and public health professionals were solicited from all over the country for service for the first time in San Francisco. The process is in operation and is still



continuing. The city became sane again, relaxed and proud of what it could do.

The programs in Kalamazoo and Pittsburgh have been similar, with different emphases upon local needs. Kalamazoo had not used its small Negro population in the booming paper and chemical industries. It wanted to know whether its Negro workers had had enough education and experience to be used and upgraded in these highly skilled industries, and it wanted to know how this could be done.

Four A.M.A. race relations staff members helped Kalamazoo to make this self-discovery. With the aid of community volunteers, the study was carried on. The city has learned and is still learning what it can do. Many of the industrial plants are beginning to use Negroes for the first time.

Pittsburgh is our most recent and ambitious effort. This project began in January, 1946, and will continue until the summer. This community self-study of racial practices and policies has been launched on the widest scope of any to date. Included is the entire Allegheny County area

with sponsorship coming from a county-wide committee organized by the Chamber of Commerce—the Allegheny County Interracial Committee. Seven members of our A.M.A. race relations staff have been serving committees on industry and labor, housing, schools, social welfare and community relations, church and religion, government and government relations.

Included in this work either as interviewers or members of planning committees are more than 400 strategically selected citizens of Pittsburgh. It is a giant and effective organization of the best people of the community to make sound planning for solving the racial problems of the community. Among these are the mayor of the city, the chairman of the County Commission, the head of one of the large steel plants, the executive director of the Federation of Social Agencies—and housewives, school teachers, labor leaders, workmen and ministers.

It is a vital, moving experience. One housewife who had been interviewing Negro families and who had gone into a Negro home for the first time said at a recent meeting: "It took a great deal to get over the hesitancy of knocking on a strange door—that door being the home of a Negro. But I have learned, as it is necessary for all of us to learn, not to think of the Negro in terms of 'the great oppressed' but as people—people like you and me trying to get along and to find happiness in the world for themselves and their children. I have been able to know the people I interviewed as friends, which is something I never anticipated as possible a month before this happened."



Mr. Long, a graduate of Talladega College and Hartford Theological Seminary, is a Common Ground worker in the Race Relations Department of our American Missionary Association.

Illustrations by Marion Palfi.

American Missionary Association Colleges

DILLARD • LE MOYNE • TALLADEGA • TILLOTSON • TOUGALOO • FISK

WILLIAM F. FRAZIER



A NEW JERSEY banker who was approached to contribute to the United Negro College Fund asked, "Why should one support separate colleges for Negroes in the year 1946? Didn't the Civil War end eighty-one years ago?"

The banker's history was correct, but his knowledge concerning colleges for Negroes in the South was deficient.

Even a northern Negro who was asked why he chose Talladega College, down in Alabama, instead of a college in his own state, replied, "Down there I'm treated as a man, not as a Negro; moreover, I can participate fully and freely in all the activities on my own merit."

In the early days of the A.M.A. an ex-slave heard about its colleges. "That's what we want exactly," he cried. And that is exactly what the A.M.A. has been giving to Negroes for a century

For 100 years the American Missionary Association has operated on the theory that there is but one race, the human race.

On that race it has staked most of its resources. It has worked toward the social integration of the human race as one people in one world. Its cause has been winning; there is a new day ascending.

This means that no group may be denied the privileges of education. There were those who in 1865 had objected to the open school doors for the freedman. In 1946 there are still those who believe that six grades are sufficient education for Negroes. But the American Missionary Association has always insisted on keeping all the doors of education wide open

to everybody—from the ABC's to Ph.D.'s. Today there are 250 Negroes with bona fide Ph.D.'s, and an equal number who were elected, on their own merits, to Phi Beta Kappa. Most of these were graduated from southern missionary colleges.

The Association has never worshipped at the Ph.D. shrine, but it has insisted that Negroes have equal rights to all educational attainments. This has not been popular. The richer schools are those which have confined themselves to industrial education, the purpose of which was to prepare Negroes for manual labor. Generally speaking, industrial education for Negroes is still confined, almost exclusively, to the trades. Negroes are barred very largely from

The buildings and campus of Dillard University are noted for a well-kept appearance



engineering, for example. A friend of mine, talking recently to a G.I. in the South, asked him what he was going to do. He said, "I'm entering a northern university this fall to study to be a civil engineer." "What about a job when you finish?" "There are countries which are eager to employ Negro engineers. I'm going to South America." Now, to me all labor is of equal dignity, but I would feel myself a hypocrite if in the same breath I did not immediately add that every man, and especially every citizen of this free country, should be given the educational opportunities which will enable him to work in that field for which he has the greatest aptitude.

So it is in the "land of the free" today, eighty-one years after the Civil War—at the close of World War II. Postwar planning therefore must include missionary support for Talladega, LeMoyne, Tougaloo, Tillotson, Dillard and Fisk, colleges and universities which were founded by the A.M.A. LeMoyne, Tougaloo and Tillotson have no endowment of their own. Dillard and Talladega have a million and a half each; Fisk has three million. If the first three had a million each, and each of the others had a million more, they would still need more aid than the American Missionary Association is able to provide. The United Negro College Fund was their life-saver during the war days; its aid will be absolutely indispensable for the future.

From the very beginning, A.M.A. students have paid tuition and provided for their own board, room and laundry through work, provisions or money—often all three. The tuition alone collected annually for the past few years in these six institutions amounted to \$240,000 a year. The receipts annually for board, room and laundry are considerably more



LeMoyne College, in Memphis, was organized in 1870 and now enrolls over 400 students

than that. The A.M.A. provides, on the average, twenty per cent of the total budgets of these institutions, ranging from one to thirty per cent.

In the early days General Clinton B. Fisk talked about a possible school with a hundred ex-slaves who remained as "hired hands" on a large plantation just outside Nashville. When he finished, one of the older men burst out, "Bless the Lord; that's what we want exactly."

They not only wanted it, but also did what they could toward paying the bills. It has been estimated that since the Civil War Negroes

themselves have given voluntarily \$50,000,000 toward providing their own schools and colleges. Their payments toward current expenses have amounted to much more than that. As long as segregation continues to be the practice where most of them live and unfair discrimination continues where the rest of them live, higher education for Negroes in America will remain a major concern of every Christian and of every enlightened American citizen.

Dr. Frazier is the Treasurer of our Board of Home Missions.

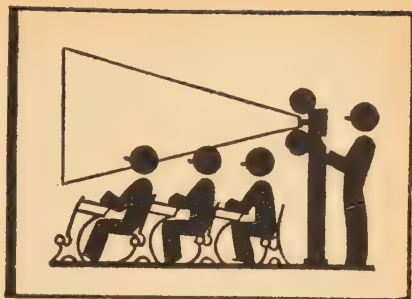
DANIEL HAND EDUCATIONAL FUND FOR COLORED PEOPLE

Income received for month of March, 1946, \$4,847.76

Total income, June 1, 1945 to March 31, 1946, \$49,512.49

SEE the A. M. A. in action!

ALEXANDER B. FERGUSON



AMONG the events commemorating the centennial of our American Missionary Association is the making of a movie which takes you into a primary school, a secondary school and a college typical of those maintained by the Association.

The film was produced by the International Film Foundation of New York. Writing the script and directing the picture was Jarvis B. Couillard, who for the past four years was in charge of the Signal Corps production unit at Wright Field, Dayton, Ohio, and who made many training films there.

Two cameramen went to the campus of Tougaloo College, in Mississippi, to photograph the film. Imagine the excitement of the students at actually being "in the movies!" Across the campus echoed the language of Hollywood—"roll 'em," "hold it," "cut"—and for three weeks the filming continued.

The location work done, there remained the studio work which was necessary to complete the picture. Titles, maps, animated figures and symbols were done in the New York studios of the Foundation. Add to this the final editing of the script, the recording of the sound track, the duplication of additional prints, and you will have some idea of the labor which goes into film making.

The finished production is one of which Congregational Christians may be proud. It is a story of great accomplishment: the contribution of

our American Missionary Association to the freedom of American Negroes.

Order this Centennial Film for your church. Prints are available from your nearest Missions Council office (287 Fourth Avenue, New York 10, N. Y.; 14 Beacon Street, Boston 8, Mass.; or 19 South La Salle Street, Chicago 3, Ill.). The film can be used most effectively in promoting the giving to the Postwar Emergency Program, for \$300,000 of that fund will go to the American Missionary Association for the strengthening of schools and colleges and the building of interracial good will and understanding. It will also be a striking program-opener for the 100th Anniversary Birthday Party of the A.M.A. which your local church will hold during the week of November 3. Last, but not least, the film is an excellent visual aid for use in the study of the 1946-1947 mission theme, "The Christian and Race."

Two new sets of color slides are also available. They are "Your A.M.A." and "They Came to Fessenden." The slides are two inches square, and both sets have accompanying scripts recorded on phonograph records. Slide sets on other aspects of the A.M.A.'s work are available for distribution.

For further information about the film and its uses write to the Department of Visual Aids, Alexander B. Ferguson, Director, 287 Fourth Avenue, New York 10, N. Y.

Unit Plan CANVASSING

HOWARD T. EASTON

It was my pleasure last March to be able to accept the invitation of the Unit Plan Committee of the New York City Association to spend several days visiting pastors in and around New York City. There I again had a chance to observe that everyone is more than glad to help make good our obligation to the retired ministers under the Original Plan annuities, if they have it brought to their attention effectively, and are told what their share in the project is. All those whom I interviewed had local undertakings of pressing importance which required money, and more money; but they immediately began to consider how their churches could meet the quotas assigned them.

My first visit was with the pastor of one of the large churches of Brooklyn. He has a great vision as to what his church can mean in its neighborhood, and it is obvious that money is needed in greatly increased amounts to make the program effective. Even so, I found that he already had two units of \$100 each included in the church budget. Before I left, the minister said that he was going to try to meet the \$314, which is the quota assigned his church on the basis of 2% of the home expense budget.

Another Brooklyn pastor immediately agreed to a quota of \$294 for his church. A third was embarrassed that his commitments were such that he was unable this year to do more than promise one unit for his church. He hoped that next year his church would do its share, which is several times one unit, and possibly make up for not being able to adopt its quota for this year.

My other visits with pastors called forth the same kind of hearty response. "If that is the amount for our church," one pastor said, "we've just got to raise it, that's all."

I am convinced that if someone can spare the time to make visits such as these, the New York City Association, and any other association that tries it, can count on practically 100% participation in the Unit Plan. The effort to help retired ministers who have been witnesses for Christ in their generation is so proper a cause that little or no persuasion is necessary to induce churches or individuals to contribute as they are able.

I cherish the hope that other Unit Plan workers can have the heartwarming experience that I have had.

The Unit Plan is the method by which our Congregational Christian denomination continues to keep the annuities under the Original Plan of the Annuity Fund for Congregational Ministers at their full amount. Minister annuitants under the Original Plan, who have completed thirty or more years of service receive \$100 a year provided by their own dues, plus \$400 a year provided by endowment income, current contributions, Unit Plan gifts and other minor sources. Thus the maximum amount received by a minister is \$500 a year. The widow of a minister annuitant receives 60% of the amount received by her husband.

If these annuities are to be continued at their maximum amount, the Unit Plan must complete the raising of \$1,200,000. \$645,858 had been secured at the close of 1945. Gifts may be sent to your State Unit Plan Committee, or to The Unit Plan, 287 Fourth Ave., New York City 10, N. Y. Checks should be made payable to The Annuity Fund for Congregational Ministers.

Howard T. Easton is a member of the National Unit Plan Committee. He is a master at Phillips Exeter Academy. He generously gave part of his Easter vacation to personal promotion of the Unit Plan in New York City. This article gives the record of his experiences.

HOMELAND HIGHLIGHTS

BY IONE CATTON



HONORABLE MENTION. Fisk University has been granted a chapter of Alpha Kappa Delta, honorary sociology fraternity. It is the first Negro college to be so honored. And there is a reason. Dr. Charles S. Johnson, head of the Department of Sociology and also head of our Department of Race Relations, centered at Fisk, is one of our nation's outstanding leaders in this field. Students witness Christian sociology in action as our Common Ground workers of Dr. Johnson's staff, go to and from racial tension areas all over the United States and bring findings and reports to the campus.

OUR NATION'S CHOICE. Dr. Johnson has another place in our attention now. When the United States Department of State chose twenty educators for the American Commission which will formulate, at the request of General Douglas MacArthur, Japan's new program of education, Dr. Johnson was among them. His visit to Japan with the Commission will, because of his skill and insight, bear fruits for the youth of that land and for our own deeper understanding.

TOWARD WIDER HORIZONS. Metropolitan New York counted among its strong leaders in the Congregational Christian Fellowship Joseph Evans, for four years pastor of our Grace Church in Harlem. Outstanding citizen, active member of the Interracial Fellowship of the city, member of our A.M.A. Committee, Mr. Evans has become almost indispensable in Manhattan. But New York rejoices with him and with the larger group in his leaving on May 1 to become Associate General Secretary for the Connecticut Council of Churches, where he will be in charge of social relations.

A FLOATING DORMITORY. Marietta College, Ohio, moored on the Ohio River in February the first floating dormitory for war veteran students at an American college, with about fifty ex-servicemen as residents. The 111-foot Coast Guard vessel *Pioneer* was moved from Point Pleasant, West Virginia, to accommodate part of the overflow of new civilians demanding entrance at this college of ours. They will eat, sleep and study aboard, with another veteran, a mathematics instructor, as "captain."

THE GOLDEN CHARIOT is the name already chosen for a new station wagon at Pleasant Hill Academy. In March a group of eight students, with Principal Walter Mueller, toured several northern states, delighting many of our church groups with programs of song and folk dancing and an interpreta-

tion of life at the school. These groups donated generously for that station wagon. "It is really a necessity," the students say. "Basketball teams must get to near-by towns; the choir must reach communities where we give concerts; students and faculty need it to visit public schools of the county with helpful programs for children; it is needed for tours like this, to acquaint part of our church family with the rest of us." So, as gifts were given, the students decided to name parts of the Golden Chariot (and they secured almost enough money to buy it) for the givers. The left front quarter will be named for our Chatham, New Jersey, church; one wheel will be Montclair (New Jersey); the horn will be christened for the Millburn (New Jersey) high school. One churchwoman gave a dollar to lay claim to some of the dust which the mountain roads will leave on the vehicle—a doubtful privilege. "We want this station wagon to carry both people and good will," say our students at Pleasant Hill.

THE DARKNESS HAS NOT OVERCOME IT. Last autumn Mrs. Edmonia Grant provided Christmas cards bearing, in picture and word, a message of friendship in the hearts of America's children. Thirty-one thousand times that message traveled during the Christmas week—like light—from person to person. "The light shone in the darkness and the darkness has not overcome it." It was time to establish an arsenal of democratic ideals, and this message helped to do it. Cards are ready now for Christmas, 1946: colored editions of the first card, and a new one designed by Rockwell Kent. Available at \$7.00 to \$25.00 per hundred from Mrs. Edmonia W. Grant, Educational Director, Department of Race Relations, Fisk University, Nashville 8.



PROGRAM GENERAL COUNCIL

June 18-25

GRINNELL COLLEGE • GRINNELL • IOWA

TUESDAY, JUNE 18

8.30 a.m. to 2.00 p.m. Registration of Delegates.
2.00 to 5.00 p.m. Call to order by the Moderator, President Ronald Bridges of California.

Call to order of the annual meeting of the American Board of Commissioners for Foreign Missions.

Call to order of the annual meeting of the Board of Home Missions.

Hymn No. 391, "The Church's One Foundation."

Constituting Prayer by the Rev. P. Adelstein Johnson of Iowa.

Addresses of Welcome by President Samuel Nowell Stevens of Grinnell College and the Rev. Leland W. Mann of the First Church of Grinnell, introduced by the Rev. Royal J. Montgomery, Superintendent of the Congregational Christian Conference of Iowa.

Election of Assistants to the Secretary.

Initial business session of the American Board of Commissioners for Foreign Missions. Presentation of minutes. Election of delegates of Council as Corporate Members. Appointment of committees.

Initial business session of the Board of Home Missions. General organization.

Address on the State of the Church by the Minister of the General Council.

Election of the Moderator for the Biennium.

Introduction of Fraternal Delegates.

Appointment of the Committee on Resolutions.

Presentation of the Docket and motions relating to routine business.

Presentation of Amendments to the Constitution and announcement of time for hearing.

Report of the Secretary of the General Council.

Report of the Associate Secretary.

Report of the Assistant Secretary.

Report of the Treasurer.

Report of the Corporation for the General Council.

Report of the Executive Committee and reference of recommendations to appropriate committees.

Nomination of Secretaries.

Introduction of Business, Greetings, Overtures, and Memorials.

8.00-9.30 p.m. Evening Worship.

Address by the Moderator of the General Council.

Recognition of new Superintendents and national officers.

Owning of the Covenant.

A Service of Memorial and Communion, conducted by the Minister of the Council assisted by the Chaplain, the Rev. Ervine P. Inglis of Missouri.

WEDNESDAY, JUNE 19

8.30-11.30 a.m. Business Session.

Election of Secretaries.

Preliminary report of the Nominating Committee, Mr. Ralph Jenkins of Connecticut, Chairman.

Preliminary report of the Committee for the Conscientious Objectors and announcement of time for hearing.

Report of the Commission on the Ministry, Rev. James F. English of Connecticut, Chairman.

"More and Better Men for the Ministry," Rev. Ralph D. Hyslop of Massachusetts.

"A More Effective Ministry," Rev. William A. Leath of Ohio.

"When a Church Needs a Minister," Rev. Horace F. Holton of Massachusetts.

"Why Ministers?" Rev. Frederick L. Fagley of New York.

Report of the Commission on Evangelism and Devotional Life.

Report of the Theological Commission.

Report of the National Committee for Army and Navy Chaplains.

Report of the Federal Council of the Churches of Christ in America.

Report of the World Council of Churches.

Report of the International Congregational Council.

11.40 a.m.-12.00 noon. Worship led by the Chaplain.

2.00 3.45 p.m. Section meetings, Mr. Allen T. Burns of New York, Chairman of the Committee on Section Meetings.

"Our Response to the World's Need" is the theme adopted by the Executive Committee for this meeting of the General Council. This theme will be the subject for discussion at six section meetings of the Council on Wednesday and Thursday afternoons. Those responsible for the several sections will have made preliminary studies of the several phases of the world's need to be discussed and will place in the hands of the members of the sections mimeographed material to be cast by the sections themselves into recommendations to be acted upon by the General Council on Friday afternoon and Saturday morning. Delegates are urged to select the section they will attend and send to the General Council, Room 910, 287 Fourth Avenue, New York 10, N. Y., for the basic literature on the subject (named below) as soon as possible.

Section Subjects, Leaders, and Basic Preliminary Reading:

I. World Order and World Relief.

Rev. Arthur Wheelock of New York, the Committee on International Relations, the American Board, and the Committee for War Victims and Reconstruction.

"The Churches and World Order" and "Overseas Relief and Reconstruction"—two reports of the recent Columbus Conference of the Federal Council of the Churches of Christ in America.

II. Evangelism.

Rev. Russell H. Stafford of Connecticut, the Commission on Evangelism and Devotional Life, and the Christian Education Division.

"A Call to the Churches for a Vital Evangelism"—a third report of the Columbus Conference of the Federal Council.



First Congregational Church in Grinnell is outstanding in the history of our Fellowship



Dr. Samuel N. Stevens, Grinnell College president, will address our General Council

III. The Church and Race Relations.

Dr. Buell G. Gallagher of California, the Committee on Intercultural Relations, and the American Missionary Association Division.

"The Church and Race Relations"—a fourth report of the Columbus Conference.

IV. The Rural Situation.

Rev. Victor Obenhaus of Illinois, the Merom Institute Committee, and the Church Extension Division.

"What Future for Men with Hoes?"—the April issue of *Social Action*.

V. The Place of the Church College.

President Bryant Drake of Nebraska and the Christian Education Division of the Board of Home Missions.

"Life at College"—the April issue of *The Missionary Herald*.

VI. The Church and Economic Tensions.

Rev. Francis W. McPeck, the Industrial Relations and Legislative Committees and the City Work Division.

4.00 p.m. Hour of Fellowship.

5.00 p.m. Council Lecture by Professor James Muilenburg of New York.

I. "The Word of God: The Bible as Scripture."

8.00-9.30 p.m. Evening Worship: an Ecumenical Service.

Address by the Rev. G. Bromley Oxnam, Bishop of the Methodist Church and President of the Federal Council of the Churches of Christ in America.

THURSDAY, JUNE 20

8.30-11.30 a.m. Business session.

Meeting of the American Board of Commissioners for Foreign Missions. Reports of the Prudential Committee, Treasurer, Nominating Committee, etc.

Meeting of the Board of Home Missions.

Meeting of the Council for Social Action.

11.40 a.m.-12.00 noon. Worship led by the Chaplain.
2.00-3.45 p.m. Section meetings, as on Wednesday, June 19.
4.00 p.m. Hour of Fellowship.
5.00 p.m. Council Lecture by Professor Muilenburg.

II. "The People of God: Children of the Covenant."

8.00-9.30 p.m. Evening Worship, under the direction of the American Board.
Processional and introduction of active missionaries on furlough.
Recognition of the Centenary of the Evangelical Church of Armenia.
Address by the Rev. Hugh Hubbard of North China.
"Our Need for Recruits," Rev. Loy Long, Candidate Secretary.

FRIDAY, JUNE 21

8.30 a.m. Business session.

Report of the Commission on Interchurch Relations and Christian Unity with immediate adjournment to a hearing on the proposed union with the Evangelical and Reformed Church.

11.40 a.m.-12.00 noon. Worship led by the Chaplain.

2.00-3.45 p.m. Plenary session of the Council to receive the reports of the Sections.

4.00 p.m. Hour of Fellowship.

5.00 p.m. Council Lecture by Professor Muilenburg.

III. "The Day of the Lord."

8.00 9.30 p.m. The evening of the Board of Home Missions.

The Dillard Players will present the drama, "Simon the Cyrenian."

Evening Worship, with address by the Rev. Fred Leslie Brownlee.

SATURDAY, JUNE 22

8.30-11.30 a.m. Plenary session to receive the reports of the Sections.

11.40-12.00 noon. Worship led by the Chaplain.

2.00-3.45 p.m. Three group assemblies

1. A session for laymen under the auspices of the Laymen's Fellowship.

2. A session for women.

3. The session for ministers will be a round table for Chaplains and others on the immediate postwar problems of the churches.

4.00 p.m. Moderator's Reception.

5.00 p.m. Council Lecture by Professor Muilenburg.

IV. "The Servant of the Lord."

8.00-9.30 p.m. The Dillard Players will present the drama, "The Slave with Two Faces."

Evening meeting, under the auspices of the Laymen's Fellowship.

SUNDAY, JUNE 23

8.00 a.m. Service of Communion for men conducted by the Minister of the General Council.

Service of Communion for women.

11.00 a.m. The Council Service will be combined with the Missions Service. The Rev. Norman A. Holmes of Louisiana will preach.

2.30-4.15 p.m. Three group assemblies as on Saturday, June 22.

A session for ministers. Subject: "The Theology of the Atomic Bomb."

4.30-5.30 p.m. Arts Guild Service.

8.00-9.30 p.m. Evening Worship.

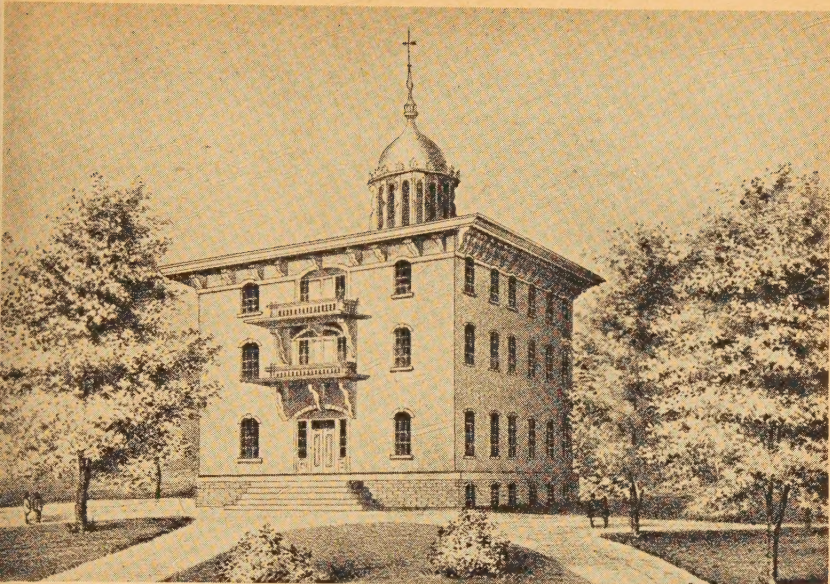
Presentation of the Woman's Gift with address by Mrs. Harper Sibley, President of the United Council of Church Women.

MONDAY, JUNE 24

8.30-11.30 a.m. Business session.

Preliminary Report of the Resolutions Committee.

Report of the Missions Council.



As Grinnell College this year reviews its first 100 years, the modern campus in Grinnell, Ia., with its numerous modern buildings, is in sharp contrast to the small beginnings of the institution, founded as Iowa College at Davenport in the original building pictured here

Report of the Committee for War Victims and Reconstruction.
 Report of the Unit Plan.
 Report of the Commission on Stewardship.
 Report of the Annuity Fund for Congregational Ministers.
 Report of the Retirement Fund for Lay Workers.
 1.40 a.m.-12.00 noon. Worship led by the Chaplain.
 .00-3.45 p.m. Executive session of the Council, to vote upon the recommendations of the Commission on Interchurch Relations and Christian Unity.
 .00 p.m. Hour of Fellowship.
 .00 p.m. Council Lecture by Professor Muilenburg.
 V. "The Living Tradition."
 .00-9.30 p.m. Evening of the Council for Social Action.
 The Dillard Players will present a drama, "He Came Seeing."
 Evening Worship.

TUESDAY, JUNE 25

.30-11.30 a.m. Business session.
 Action upon the proposed amendments to the Constitution.
 Final report of the Nominating Committee.
 Final report of the Resolutions Committee.
 Final report of the Committee for the Conscientious Objector.
 Report of Committee on Credentials.
 Final business session of the American Board.
 Final business session of the Board of Home Missions.
 1.40 a.m.-12.00 noon. Closing Service.
 .00 p.m. Extra session, if required.

INFORMATION FOR DELEGATES AND MEMBERS

BEFORE STARTING:

1. If a clergyman, secure your clergy certificate well before starting date. If you desire application blank for a clergy certificate send to Rev. H. D. Davies, 19 So. La Salle St., Chicago 3. Mr. Davies is general transportation agent for the Council Meeting.

Secure from railway agent information as to time of trains. Grinnell is on the Rock Island Railroad, about 300 miles west of Chicago and 200 miles east of Omaha. The Rock Island has agreed to put extra pullmans on the train leaving Chicago at 11.30 p.m., June 17th; arriving at Grinnell at 6.18 a.m., June 18th. The Chamber of Commerce will meet all trains. Those arriving on early trains from both east and west will be given breakfast on Tuesday morning June 18th at the First Congregational Church.

For additional information write to Dr. Davies at above address; or for New England to Mr. Earle E. Smith, 14 Beacon St., Boston 8; and for New York and vicinity, the General Council office, 287 Fourth Ave., New York 10.

2. *Registration.* The registration fee for all voting and associate delegates will be \$2.00 for the full session; \$1.00 for the week-end, from Friday afternoon to Sunday evening; and \$1.00 for delayed registration from Monday on. Admission to all sessions will be by badge. Advance registration is highly desirable and should be sent to Rev. Royal J. Montgomery, Grinnell, Iowa.
3. Write at once to Dr. Montgomery and give the following information:
 - (a) When you plan to arrive in Grinnell and how long you expect to stay.
 - (b) Your address at or near Grinnell if you are not to be assigned by the Council Committee.
 - (c) Whether you expect to come by railroad, automobile, etc. Ample free parking space will be provided.
4. *Entertainment.* All correspondence concerning housing should be addressed to Rev. Royal J. Montgomery, Grinnell, Iowa. The charge for board and room (7 nights and 22 meals) will be \$25.00 with slightly higher rate for shorter periods.

Delegates and members will be housed in the comfortable dormitories of the College close by the Darby Gymnasium where the Council meetings will be held.

WHEN YOU REACH GRINNELL:

Report to General Council Headquarters on campus immediately on arrival for registration and entertainment assignment.

Alumni Recitation Hall will house the Registration Desk, information table, room assignment, post office, lost and found section, travel bureau, and all official activities as far as possible.

Address all communications to Council Committee, and all personal mail, telegrams and express to: General Council Meeting, Grinnell, Iowa.

The Moderator, the Nominating Committee and the Business Committee will each have an office in addition to those assigned to the Council Staff. Places to be announced in the Bulletin and persons having to bring matters before them should arrange for hearings well in advance.

There will be a number of special features which will be announced during the meeting: college reunions, state meetings, commission and committee meetings, etc. These events will be announced publicly and in the daily Bulletin.

The Laymen's Fellowship will be housed in Cowles Hall with headquarters in the Lounge.

Women's Gymnasium will be designated as "Fellowship Hall" and will have lounge chairs, reading room, snack bar; local church and college women will act as hostesses.

All Chaplains and Ex-Chaplains present will be housed in one dormitory with Chaplain Leland W. Mann as official host.

All applications for building space or equipment must be made at once to the Grinnell Committee.

Make application immediately to the Grinnell Committee for any special lunches or dinner which you plan to direct. Give approximate number expected to attend.

The Arts Guild Exhibit will be held at First Congregational Church.

The local Rotary Club will supply a folder with information in brief about parking lots, highways, railroads and other useful information.

FINANCIAL MATTERS:

Mileage vouchers duly signed by state superintendents will be paid on and after Saturday morning, June 22nd at the Treasurer's Desk in Council Headquarters.

Cashing of Checks. Poweshiek County National Bank, Grinnell, will cash checks that have the O.K. of proper General Council official, making a nominal charge of 3 cents per hundred to the customer for service. Only checks with the General Council O.K. will be cashed.



THE RELIGIOUS RADIO WORKSHOP

At

The University of Chicago

AUGUST 5-31, 1946

Conducted under the auspices of the Federated Theological Faculty of the University of Chicago and the Joint Radio Committee of the Congregational Christian, Methodist and Presbyterian U.S.A. Churches.

OBJECTIVES OF THE WORKSHOP

Clarification of aims and contribution of religious broadcasting in American culture; writing and producing religious programs, each participant completing work in script-writing, program planning and program production; utilization of religious broadcasts in the work of the church.

STAFF

Ross Snyder, Dean and Educational Adviser; Everett C. Parker, Director of Joint Radio Committee; Erik Barnouw, Instructor in Script-writing, Columbia University; Davis Edwards, Instructor in Radio Speech; Elinor Gannan, Director of Religious Broadcasting, Columbia Broadcasting System; Daniel Day Williams, Professor of Christian Theology; Ola Hiller, Director of Radio, Pontiac, Mich., Public Schools; Frank Papp, Instructor in Radio Production, Columbia University and Production Director of National Broadcasting Company.

The workshop is limited to seventy persons: ministers and religious educators who broadcast; radio chairmen of city and state federations; denominational leaders responsible for church radio policies and radio programs.

FEE: \$50.00 PER WORKSHOP MEMBER



For additional information, write:

DR. ROSS SNYDER, Dean

CHICAGO THEOLOGICAL SEMINARY

5757 University Avenue, Chicago 37, Illinois

Pacific School of Religion
Charles Holbrook Library
1778 Scientific Ave.
Berkeley, Calif.



*Rev. Raymond H. Giffin
Under appointment to the
Foochow Mission*

YOUR GIFT
to the
American Board
WILL HELP

Send 194 young missionaries abroad for work in our foreign schools, hospitals, churches.

Bring urgently needed help to our co-workers of other nationalities on our foreign fields.

Create understanding and good will, the only sure foundations on which peace can be built.

Reach the **Summer Appeal** goal; thus the Board can close the year with a balanced budget.

1. Send your check today.
2. Purchase a Savings Bond (Series F or G)
3. Invest in a Conditional Gift.

HAROLD B. BELCHER, Treasurer
AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS
14 Beacon Street, Boston 8, Massachusetts
